UNITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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PRISON REFORM.

Miss Ella A. Giles, of Madison, in her new story, "Maiden Rachel," which incidentally touches the question of prison reform, remarks "that the end of punishment is the protection of society, and that it is best protected by the complete reformation of the transgressor." The sentence states the principles of true criminal law. In such law, society's first aim is to protect itself; and neither the spirit of revenge nor of charity toward the offender should interfere with this aim. The State should regard the criminal not as a law-breaker to be punished, nor as a sinner to be converted, but as a danger to be guarded against.

But under this principle of self-protection comes the question of method; and the best method of social self-protection is, as Miss Giles says, the "reformation of the transgressor." And this is the only method with which the prison is concerned. If the prisoner is beyond all hope of reform, the prison is not the place for him. Why burden the State with his keeping? If he and the philanthropist insist on his sacred right to life, then drop him by pneumatic dispatch at the north pole or middle of Sahara, where he will not be dangerous to his neighbors, and tell him to live in welcome. If there is no hope of his reform, why keep him? Voltaire said hanging was the worst use to put a man to; but a hopeless imprisonment for life seems worse,—costlier to the state and no better for the man. Often he would himself prefer that the State should gain safety by the cheaper and easier method of chloroform. If he be kept at all it should be in the hope and with the aim of reform. Hence the prison, while being primarily for the safe-keeping of dangerous men, and while aiding practically to deter others from crime, should yet concentrate all its efforts in the aim to reform its inmates. If it can send them out as better men, it has done the best work for the protection of society; if it cannot, then it would be better not to take them at all. At any rate, not from mere sickly motives of charity for them, but from the wisest motives of social self-protection, the prison should aim first and always to reform the criminal.

We are glad that our public men are studying methods by which prisons shall become such schools of reform,—cultivating in convicts, no longer a hatred of work and of the world, but habits of industry and order, and healthier feelings toward society. We of the West have been especially indebted to G. E. Gordon, of Milwaukee, for arousing a better sentiment on this subject by his excellent papers on "Prison Reform." He was to have made a new presentation of the subject before the National Conference of Charities, which has just met in Chicago; but his sudden call to Europe the week before prevented. Miss Giles' book bears somewhat on this subject, in the same wise and humane spirit, and we hope that, for this as well as for its many other excellences, it will obtain a wide reading.

Even Presbyterianism broadens. Prof. Patton, reporting the proceedings of the recent General Assembly, said "the time would come when the Presbyterian church would strip off its narrowness and cheerfully recognize, as its own standards taught, that persons who held tenaciously to all the cardinal doctrines of Christianity were Christians, and would treat with the most brotherly cordiality Christians of whatever name, and in that catholicity the Presbyterian church would be blessed." We would not, however, do Prof. Patton the injustice to suppose he meant the "catholicity" should ever include Prof. Swing. He lamented the falling off, in numbers and quality, of candidates for the Presbyterian ministry, and said "the best brains did not study for the ministry." But why should they, when they are just the ones which the Presbyterian ministry takes most pains to cast out if they do study? But perhaps the funniest of all was to see this General Assembly, with the disgraceful scenes in the Brooklyn Presbytery fresh in memory, denounce secular reading on Sunday, and condemn the theatre and opera "because they were not conducive to vital piety." With Talmage's well-known theatrical pulpit performances allowed on one side, and the scarcely-less theatrical attacks of his accusers on the other, at least the opera might have been spared till another meeting of the General Assembly.

British Unitarianism, too, stands for Unity. At an anniversary meeting of the Unitarian society at Belfast, Ireland, recently, the President, Rev. J. C. Street, said he looked forward to "a better day when the differences which had divided their Unitarian body would be looked upon as the wrangling of children, and when the differences which divide Unitarians from other bodies of Christians, and Hebrews from Mahometans, would disappear, and when it should be seen that they are all working together for the accomplishment of the divine result, the upholding of humanity into its noblest development."

The woman who said the Universalists taught that all men were to be saved, but as for her, she believed in better things, has a son. The editor of the *Congregationalist* says "it is refreshing" to find Oberlin "now a unit in the conviction that Congregationalism fairly involves the belief in eternal future punishment." *Refreshing!*

At an Episcopal Church in Philadelphia, amid a solemn display of candles, crucifixes and Roman Catholic rites, was recently celebrated "a requiem mass for the repose of the soul of the Rev. James De Koven." It is painful to think that the good Doctor's soul has been waiting for "repose" all this time, and that his pious friends have been so dilatory in obtaining it for him, especially when it could be done so easily. We allude to the ceremony, however, not so much for its bearing on Dr. De Koven as on the ritualistic tendency in certain quarters in America.

Meanwhile, France, which has had experience enough on that side, is moving in the other direction. The present ministry consists of six Protestants out of the nine members; and M. Jules Ferry, Minister of Public Instruction, is decidedly Anti-Catholic. It is announced that "there are now on file in the Bureau of the Minister of Public Worship no less than forty-five applications for the organization of new congregations in the Established Protestant Church." A French writer says: "There is no doubt that we are in the presence of a bold politico-religious movement to carry Republican France over from Catholicism to the Protestant Church." Elie Reclus in a recent letter, has pictured the great decline in the Papal revenues." St. Peter upbraids the bishops, the bishops upbraid the vicars, the vicars upbraid their congregations, but these turn a deaf ear, and the more they are upbraided, the less they give."

Of the sermon, F. L. Hosmer said in his essay upon "Our Church Service," at Cincinnati:

"The great advantage our social religious meetings may always have, and which will be lasting warrant for their being, is that refreshing of the individual from the current of a common devotion and thought, as the tides of the great ocean cleanse the inlets and streams whose individual flow is enforced by this accession of power. And to this common current a true sermon is like the moon's orb to bid it rise. It gives vision, it awakens prayer. It makes real what is higher, nobler, better, and inflames desire. Such sermons have I heard that were prayer, music, poetry and thought, fused in the white heat of lips touched with coals from the altar. An excellent and conscientious preacher expressed dislike of impassioned style. He dropped rhetoric from his discourse, he said, and aimed at unimpassioned presentation of truth. But the light-giving rays alone never made the earth to bud and bloom. 'I believe, therefore have I spoken,' said the great preacher of old. The truth that does not inspire you, you cannot be the inspirer of in me. In all teaching there is this personal element, which, though not part of the truth itself, does become its medium. Even in the field of natural science its foremost professor has shown us the use of other faculties than the understanding alone; and in the sphere of morals he but uses half his weapons and but half does his work, who seeks only to present truth to the head without awakening love for it in the heart. I repeat, therefore, that I see no good reason for deprecating this emphasis of the sermon in our Sunday service to-day. It has been the strong arm of our unliturgical churches. I believe it has awakened more of moral force and stirred more devout feeling than all the repetitions of all the liturgies. When it is what it should be, it wings the whole service; and at the end the preacher needs no 'let us pray,' for the thought of the congregation will glide on into prayer:—not the prayer of moving lips and wandering eyes, not the prayer of posture, but the prayer born of quickened thought and desire made more devout."

We call special attention to the admirable Sunday School Lessons on *Vacation* in this issue. In order that they may reach our children before the public schools close, we print them out of their order, withholding Nos. IX. and X. until the next paper.

The *Unitarian Advocate* gave notice of a general Convention of the Liberal Churches, to be held in Portland, Oregon, June 8 to 10. A conference there means travel. "Bro. Galvin will come down from Walla Walla, the Puget Sound circuit rider will be there, Dr. Stebbins will come up from San Francisco, and, in short, the time is auspicious for a general convention of Pacific coast Unitarians." At the Conference, T. L. Eliot's new church edifice will be dedicated. The building cost about twenty thousand dollars, and will stand, on the day of its dedication, free from all incumbrance of debt. The money has nearly all been raised in Portland.

THE LIBERAL PREACHERS OF AMERICA OUT OF THE PULPIT.

V.

OLIVER WENDELL HOLMES.

ALICE WELLINGTON ROLLINS.

"You see that boy laughing? you think he's all fun;
But the angels laugh, too, at the good he has done."

The best disseminators of a religious faith are not its regular converts or disciples. The Ritualist preaches to those who already believe all that he believes; the Radical addresses those who already doubt more than he doubts; until in listening to almost any preacher one is reminded of Holmes' Katydid:

"Thou say'st an undisputed thing
In such a solemn way."

Those who are as unconscious of any wish to teach us as we are of being taught are the friends who bring to us most surely the beauty and tenderness of the old faiths, or the strength and force and vitality of the new. The husbandmen who have created such luxuriance of vegetation on Coral islands are nothing but careless waves and unthinking birds and irresponsible breezes.

The Liberal thinker will do well therefore not to compile books of poems or essays distinctly marked "of the Liberal Faith;" he will be satisfied with seeing the new wine poured into the old bottles, and will feel a comfortable assurance that a piece of new cloth sewed on to an old garment will call special attention to the desirableness of a new garment. If we are seeking, then, among the old familiar writers for one to carry arms for Achilles under ornaments for the women—one who shall have a distinctly religious "note" in the cheerful ring of his voice,—there will be two reasons for choosing Dr. Holmes: first, there is a devotional element in his writings as different from the "mere morality" in the fun of Bret Harte and John Hay, as it is from the lofty and impersonal poetry, spiritual rather than religious, of George Eliot; Dr. Holmes can be as practical as Bret Harte and write as easily,

"'Twas God A'mighty who made that crew;"

and he can be as spiritual as George Eliot in his noble poem of "The Chambered Nautilus;" but he can also be devotional. Secondly, it is in the very midst of his most humorous writing that we find the strongest examples of religious feeling. Probably most of his admirers have forgotten how often he is deliberately serious; I doubt if a single lover of "Holmes' Poetry" could repeat one of his many hymns; but all of us can quote instantly some single line of intense religious meaning that has flashed out in the midst of poetry else almost comic.

That he has dealt severe blows at theology and made certain religious practices ridiculous, should no more lead us to suppose him irreligious than we are to think him probably a poor physician because he cannot resist an occasional "hit" at his own profession, telling us that if all medicine were thrown into the sea it would be better for mankind and worse for the fishes; and bidding to the class feast those of his classmates who are physicians, with the invitation,

"Ye healers of men, for a moment decline
Your feats in the rhubard and ipecac line;
While you shut up your turnpike, your neighbors can go
The old roundabout road to the regions below!"

Dr. Holmes' only confession of faith is to tell us that he believes "more than some and less than others." Radical by nature, he is conservative by taste, and would prefer not to witness the fate even of what his own judgment has condemned to the axe of the Radical executioner. He frankly confesses, "When it comes to serious matters, I like those who believe more than I do, better than those who believe less." Yet he would have no man take a single step backward; finding a "mellowing rigorist" pleasanter than a "tightening liberal;" just as "a cold day warming up to 32° Fahrenheit is much more agreeable than a warm one chilling down to the same temperature."

Belonging to the profession which is supposed naturally to encourage scientific basis for all thought, he is deeply interested in the spread of what he himself calls "*Knowledge;*" adding with what, if he were talking to us, would be a sly twinkle of the eye, "It excites prejudices, you know, to call it *Science.*" He shrinks from nothing that is true. With relentless knife, he probes the innermost secrets of his profession, and dreads nothing of what shall be revealed. To understand the physical formation of the brain, he tells us, is just as important to the spiritualist who believes the soul to be a butterfly imprisoned in it, as to the materialist who believes that brain to be itself all the soul there is; "just as the piano which the master touches must be as thoroughly understood as the musical box or clock which goes of iself by a spring or weight."

"Knowledge" has not made Dr. Holmes himself a materialist. In the very lecture where he demonstrates the dependence of the soul on physical conditions, and tells us, "It is possible, therefore, and I have endeavored to show that it is not improba-

ble, that memory is a material record; and if this is so, must not the record, we ask, perish with the organ?" he affirms decisively that "we do not find Hamlet and Faust, right and wrong, the valor of men, and the purity of women, by testing for albumen or examining fibres in microscopes;" and expresses his own belief that the Power which gave us memory will "repeat the miracle by restoring it." As Emerson has lately beautifully expressed it, "Old age has *hid* my memory;" *hid*, not destroyed. Dr. Holmes finds God in the atoms, and is glad; not because he wishes to shut Him into one of them, but because he has always believed there was nothing from which He could be shut out. Not until we can "send a statesman his integrity in a package to Washington, if he happen to have left it behind," will he believe that integrity is nothing but a condition of fibres. When he speaks with deepest reverence of "that unsleeping, all-present force of gravity, the same yesterday, to-day, and forever," he names it also in an undertone of still deeper reverence, "the great outspread hand of God himself!" If a new theory is advanced which he cannot disprove, but which he does not like to accept, he simply states it without criticism, in all its bareness. Thus, in a poem illustrating the theory that distinctive personality is lost in another life, he represents a newly-arrived angel as greeting three other angels, mourning in heaven, one for her child, one for her lover, and one for her father; he tells them that he is himself the child, the lover, and the father, whom they have not recognized. There is not a word of comment to show whether Dr. Holmes accepts the theory or not; but he calls the poem, "Homesick in Heaven."

He believes, then, in God—a God whom he endows with almost every attribute ascribed to him by the oldest faiths, if we except that of an Inexorable Judge. He believes in Him as a Creator and First Cause; something above and apart from the scientific principles which are His laws; one who can repeat the miracle of creation by the miracle of restoration, when the laws of nature have destroyed His work. He believes in Him as a Ruler of the world he has created; one who does not see the destiny of nations lightly overthrown by a handful of His children, as we see from that splendid outburst of faith in the half-humorous, half-serious rebuke to "Caroline, Caroline, child of the sun," when he bids South Carolina remember

> "Man breaks not the medal when God cuts the die!"

He believes in Him also not merely as a Ruler of Nations, but as the Friend and Guide of individuals:

> "My duty lies before me. Lo!
> The lever there! take hold and blow!
> And He whose hand is on the keys
> Will play the tune as He shall please!"

But more than all, he believes in Him as a Father.

For this is the word that comes oftenest to his lips in thinking of deity; whether he changes suddenly in the midst of a frolic of verses for the "Boys of '29," to the exquisitely tender supplication,

> "And when we have done with our life-lasting toys,
> Dear Father, take care of Thy children, the Boys,"

or announces in firmest protestation his belief,

> "That one unquestioned text we read
> All doubt beyond, all fear above,
> Nor crackling pile nor cursing creed,
> Can blur or blot it: God is Love!"

But Dr. Holmes believes not merely in God; he believes also in Circumstance. Few writers, with such emphatic faith in an over-ruling Providence, have been willing to trace so many things to the accident of chance. "Everybody knows," he says, "that Catholicism or Protestantism is a good deal a matter of race; constitution has more to do with belief than people think for;" and he affirms his own conviction that "a permanent depression of one inch in the mercurial column would affect the whole theology of Christendom." If you are filled with a beatific sense of the brotherhood of man and the general goodliness and goodness of the universe, ask yourself if the comfortable glass of wine you have just taken with a friend has not something to do with it; since our author tells us that "It is odd how all a man's philosophy and theology are at the mercy of a few drops of a fluid which the chemists say consists of nothing but $C^4\ O^2\ H^6$;" and if your theology has suddenly "backed round several points in the direction of total depravity," is it not barely possible that the friend who just trod upon your toe, instead of offering you a glass of wine, may be partially to blame?

It is in this connection that Dr. Holmes considers the accident of birth and "the moral character of inherited tendencies which belong to the machinery for which the Sovereign Power alone is responsible," a question which he has treated with careful thought and research in his novel of Elsie Venner.

No charity is, in his opinion, too broad to cover those "*crimes* which are not *sins*," committed by the unfortunate beings with "predispositions, inherited or ingrafted, but at any rate constitutional, which take out certain apparently voluntary determinations from the control of the will, and leave them as free from responsibility as the instinct of the lower animals."

Let us not be deceived by this charity, however; for, although Dr. Holmes would extend much of it also to those suffering from the accidents of surroundings and education, as well as from inherited tendencies, he believes not only in God and in Circumstance, but in Free Will. The pound of flesh he will give to Nemesis, "but in the name of nature, not one drop of bood—not one drop!" It is not always the poison of a rattlesnake that reduces one's will to the level of an instinct; and with what splendor of indignation Dr. Holmes rejects—"whether in the shape of the Greek's destiny or the Mahometan's fatalism"—any mechanical doctrine that makes us "the slave of outside influence," pleading with all the earnestness of his nature for "the elimination of all mechanical ideas that have been crowded into the sphere of intelligent choice between right and wrong!"

If I may choose a simile to illustrate this threefold belief of Dr. Holmes in God, Circumstance and Free Will, it shall be taken from something

close at hand: a piece of Kensington embroidery. That your poppy is a beautiful poppy, is because you have voluntarily trained your taste and patiently picked out your false stitches; but that it is a poppy at all, instead of a gentian or a rose, is because the faint outline of a poppy was stamped on the bit of silk or linen when it came to you from the store; and that there is such a thing as a poppy anywhere, is because God has scattered them over the wide earth. The flower—the outlined fac-simile—the embroidered flower;—God—Circumstance—Free Will.

That they are mentioned in this order does not imply that the sequence is to be carefully preserved. God does not simply create and then give over His creation to accident or human folly; He is not such a Father as the Apollo who gave up his chariot to the reckless Phaeton; though neither is He such a one as the fond and foolish earthly father who lets his little son hold the reins, but is careful to keep his own hand on them, out of sight. Rather is He like one who gives up the reins entirely but is very sure to be near if anything should happen. He is not like Tennyson's Nature:

> "So careful of the type she seems,
> So careless of the single life;"

the accidents of birth and surroundings and education, and the carelessness of human judgment, can never alienate us entirely from Him or remove us beyond the sphere of His restoring aid;

> "Truants from love, we dream of wrath;
> O rather let us trust the more!
> Through all the wanderings of the path,
> We still can see our Father's door!"

Believing this, we are not surprised that when the divinity student reproaches our Autocrat with not having a creed, he replies calmly, "I have a creed—none better and none shorter; it is told in two words—the two first of the Paternoster." His religion is entirely a practical one: he will believe that the world, in popular phrase, has "got religion," when

> "Berries,—whortle—rasp—and straw,
> Grow bigger *downwards* through the box"

He tells us, "I am no Churchman; I don't believe in planting oaks in flower-pots;" and we know him to be no friend of ritualism when he writes of "High Church curates, trained to snap at the last word of the response, so that you could n't wedge in the tail of a comma between the end of the congregation's last syllable and the beginning of the next petition. They do it well, but it always spoils my devotion. To save my life, I can't help watching them, as I watch to see a duck dive at the flash of a gun, and that is not what I go to church for."

His disbelief in creeds is even more deeply rooted than this; he has no faith in unwritten creeds that have clustered around any Personality, other than the worship of the Father, on the one hand, and the ministry to humanity on the other. The absence of allusion to Christ or to Christianity is very marked. It is not that he refuses to see the beauty of Christ's teachings; on the contrary, he knows that those teaching are still beyond what Christ's disciples practice; for he says that Christianity is "the flag under which the world sails, not the rudder that steers its course;" but it is evident that the expression "*For Christ's sake*," never crosses his lips in prayer or deed. "Do you mean," he asks, "that you would not give the cup of cold water for the sake, simply and solely, of the poor suffering fellow-mortal, as willingly as you now do, professing to give it for the sake of Him who is not thirsty or in need of any help of yours?"

It follows, however, from the well-known tenderness of the gentle Autocrat's nature, that his sense of the universal brotherhood of man does not exclude a religious brother. He is not merely generous to those who "believe *less*" than he does himself; we should expect one who could say so boldly, "If the world had been wholly peopled with such half-vitalized mental negatives" (as those "who grow up in what they are taught, with never a scruple or a query")—"there would never have been a creed like Christianity," to be generous to those who now are raising queries as to Christianity itself; but Dr. Holmes is more than this; he is tolerant of those who "believe *more*" than he does. It seems sometimes as if nothing were so difficult for a Liberal as to be liberal toward the illiberal; but Holmes deals very tenderly at times with the old-fashioned theologies which at other times he hits severely. He leaves us in no doubt as to his opinion of the "cool, well-guarded prayers which compromise the minister's faith as little as possible, and which, if devotion were a game played against Providence, might be considered a cautious and sagacious move;" or of the minister with a leaning to Mother Church, whose mind is in such a fever of religious excitement that he forgets poor Elsie Venner's note in his pocket requesting prayers, though he remembers to order his new coat to be cut "very narrow in the collar, and to be made single-breasted;" and we know very well what Dr. Holmes thinks of "that class of human beings whose one single engrossing thought is their own welfare—in the next world, it is true, but still their own personal welfare." Yet he has made very lovable some of the old ministers who cling to the old doctrines, assuring us that, though their creed is of the sternest and they themselves "looked up to as a bulwark against all the laxities which threaten New England theology," it is "a creed of the study and the pulpit, rather thanof every-day application among their neighbors." Such a one was the Rev. Dr. Honeywood, who "exercised his human faculties in the harness of his ancient faith with such freedom that the straps of it got so loose they did not interfere greatly with the circulation of the warm blood through his system." Indeed, Dr. Holmes is quite sure that the most ardent disciples of entirely different creeds, only need the common call upon their sympathies of a charitable object or a suffering fellow-creature, to find that they have "more in common than all the special beliefs or disbeliefs that separated them would amount to."

"There's a good deal of human nature in folks," is a saying that he would apply in a different sense from its original meaning. Even to the timid rec-

or with a leaning toward Mother Church and a narrow coat-collar, he devotes two pages of justification, bidding us be "generous in our judgment of those who leave the front ranks of thought for the company of the meek non-combatants who follow with the baggage and provisions." It is noticeable that he represents the priestly convert to be allured by no hope of preferment or worldly glory, but by a simple and unaffected longing—the longing of a weak but a sincere nature—to kneel on the church steps with unquestioning faith beside his own unattractive Bridget.

Possessing as Dr. Holmes does that rare combination—a capacity for healthful indignation, a temperate judgment, a keen satire, a gentle ridicule, and a large charity—we may safely take him as one of our guides in religious thought, though he offers us no system of theology and scarcely a firmer base to stand on than the belief,

"Truth is for other worlds and hope for this!"

THE GROWTH OF DOCTRINE; OR, THE OLD-NEW CREED.

V.

PREDESTINATION.

JOHN H. HEYWOOD.

The doctrine indicated by this word has been held, with various qualifications, by many of the profoundest thinkers in the Christian church. Augustine, Wyckliffe, Calvin, Savonarola, Jonathan Edwards, and many others of the most powerful and influential minds of the ages, were predestinarians. The fact, that the doctrine has been held by men so large in mind, so earnest in spirit, and in such widely-remote periods and phases of civilization, shows that there must be in it or underlying it some essential truth.

Let us look at the doctrine in itself and as held by some of its advocates. The statement of it in the Westminster Confession of Faith is clear, strong, compact and unshrinking. "By the decree of God, for the manifestation of his glory, some men are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished. * * * If God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. * * * The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath, for their sin, to the praise of his glorious justice."

These are from sections 3, 4, 6 and 7 of chapter 3—the chapter, which treats of "God's Eternal Decree." To these quotations may be added for the sake of completeness, the following paragraph from the third section of the tenth chapter:

"Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when and where and how he pleaseth."

What about the infants non-elect? The necessary logical result evidently is, that non-elect infants, dying in infancy, are not regenerated and saved, and some minds of sterner mould have felt themselves compelled to admit the terrible conclusion. Fortunately, however, for the great majority of those who hold to the Westminster Confession, their good common-sense, aided by humanity's sweet instincts and tender affection, has found a way of escape from the logical dilemma in the very welcome suggestion that *all* infants are elect.

The Westminster statement is the full, consummate flower—not fragrant nor beautiful—of the doctrine of predestination, or fore-ordination of men to everlasting life or everlasting death. Augustine, thorough predestinarian as he was, tried to relieve the doctrine somewhat of its repulsiveness by drawing a distinction between "prædestinatio" and "reprobatio"—applying the former term to the election to life and the latter to the abandonment to death, thus, according to Hagenbach, "evading the necessity of directly asserting the doctrine of a predestination to evil—prædestinatio duplex." The distinction suggested is creditable to the heart of the great African Father, whether or not entirely satisfactory to his mind with its characteristic idea of the unrestricted, infinite sovereignty of God. It is interesting to see the conflict between Augustine's mind and heart in regard to the gloomy doctrine. It is interesting, too, and suggestive, to see that a doctrine, which the leading Christian intellect of the fourth century and the real founder of what we know as Calvinism—would have softened and qualified if possible—finds unshrinking, unqualified statement by Calvin in the sixteenth and by the Westminster divines in the seventeenth centuries! "Coming events cast their shadows before." Something like mediæval darkness dimmed the fourth century, and the fifteenth and sixteenth centuries were brilliant with the light of a new day, but surely we discern none of that light in the representations made of the doctrine of predestination by the Frenchman of confessedly-mighty intellect or by the eminent scholars of Westminster. Whence comes it, asks Calvin in his Institutes, that the one fall of Adam involves remedilessly in eternal death so many nations with their infant children, unless because it so seemed fit to God? He adds: "I confess it a horrible decree." No one can doubt, when taking a wide survey of life and history, that humanity is making, on the whole, steady progression, but that same survey shows to him great eddies in the mighty stream, and surely, Calvin and the Westminster divines were in one of those backward-reaching eddies when they formulated their doctrine of predestination for our modern world.

The Westminster Confession abounds in references to passages in the Old and New Testaments, which it regards as fully confirmative of its statement of the doctrine. Especially does it rely upon the words of St. Paul. No one can read the great-minded, large-hearted apostle's letters—particularly those to the Romans and the Ephesians—without recognizing in him an earnest predestinarian: "We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." That he was a predestinarian, and a thorough-going predestinarian, is clear, unmistakable. But equally clear is it, as it seems to me, that the doctrine as conceived and formulated by Calvin and the Westminster scholars,—and for these three reasons,—is utterly alien to his thought.

First, because in their representation, the all-loving Fatherhood of God, which was infinitely precious to his mind and heart, is lost in the idea of a stern, arbitrary, omnipotent Sovereign, supremely intent on his own glory. Secondly, because the apostle, from the time of his conversion to Christianity to the end of his mortal life, waged ceaseless battle against the narrow, formal, technical notion of election, prevalent among the Jews of his time, which made Jehovah guardian Deity of a little handful of people instead of the Friend and Father of all mankind. Thirdly, because the foreknowing, the forechoosing, the predestining, which filled the apostle's mind and thrilled his heart, was a predestination of Love, with a final outcome, worthy of the infinite Wisdom and the infinite Love, which God, the universal Father, is. What that outcome is, many a passage throbbing with the life-blood of his great heart, tells. "The gifts and calling of God are without repentance. He hath concluded them all in unbelief, that he might have mercy upon all." "All Israel shall be saved." "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and on earth."

"As in Adam all die, even so in Christ shall all be made alive." "When all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."

That God—that the infinite Truth, Holiness, Love—may be all in all, that all minds may be illuminated, that all hearts may be cleansed and warmed, that all souls may be ennobled and uplifted, that the whole mental, moral and spiritual universe may be united in loving fellowship, every mind in harmony with the Divine Mind, every will accordant with the Divine Will, every heart inspired with the Divine Love, every life obedient to Divine Law—this, in the apostle's glowing thought, in his cheering hope and undoubting faith, is the consummation of divine predestination. No wonder that he was a predestinarian and that his predestinarianism was a mighty and ceasless impulse to grand, noble, heroic Christ-like living!

How wide, how measureless, the distance between the predestination of the Westminster Confession and that of Paul, the apostle; how utterly unlike the two in thought, spirit and moral influence. Calvin may call the divine decree "horrible," but God's decrees, as seen and presented by the apostle, are winning and beautiful.

When the doctrine is thus separated from mediæval accretions and from false, narrow disheartening views of the divine character and providence, it loses its repulsiveness, and is seen to have foundations deep and strong in the divine nature, and in the human, and in the relation of the two to each other. One of the profound thinkers of the ninth century, John Scotus Erigena, as quoted in Hagenbach's History of Doctrines, has a subtle argument against predestination as applied to God, "since with him there is neither a future nor a past." The argument is ingenious, and it must be admitted that to the Infinite, All-seeing Mind, for which there is no past and no future, but an everlasting *now*, there can be literally, no predestination. But none the less is there destination, and to the human mind with its finite relations, with the sense of past and of future, no less than of the present necessary to it, that destination must be predestination; and the more vivid and complete the realization of the Divine Immanence in the universe, the profounder and the weightier the idea of predestination. Ecclesiastical associations cluster so thickly around the term that it has become rather a theological technicality and dogma than a philosophic or scientific doctrine. Yet, when carefully separated from its accidents, it may appear to be simply the expression, from the theological standpoint, of the continuity and inevitableness of Law, of the persistency and supreme dominance of the Divine Will.

The doctrine too, when viewed in itself, in its essence, is seen to have foundations in human nature as well as in the divine. Augustine was haunted and awed by the thought—which is of little significance to superficial minds, but had tremendous import to that earnest, solemn thinker, to whom the realities of the invisible world were realities no less than of the visible—the thought of the solidarity of the human race.

Pelagianism emphasizes the sacredness of individuality, and it cannot over-emphasize it, provided it does not lose sight of the other verity—the solidarity—as Augustinianism cannot over-emphasize the solidarity so long as it, also, gives due place to individuality. To our modern thought and habit of speech, the term "heredity" expresses, perhaps, somewhat of the great idea that presses with measureless power upon the mind and soul of Augustine. Only, somewhat, for few men in any age have had his living sense of the mighty forces—spiritual and mental—wrapped up in human nature, and uniting it to the whole realm of forces throughout the mental and spiritual universe. To a mind like his, with such keenness of spiritual vision, with such power of continuous intellection and such emotional intensity, the doc-

trine of predestination would have unutterable grandeur and power. It might possibly overshadow and thus relatively lessen the sense of moral obligation or, on the other hand, might deepen and quicken the sense by raising the moral powers to the high plane of the forces which pervade and dominate all worlds.

It is not probable that in our age, or in any age likely to come, unless great convulsions—material and social—shall revolutionize the world and call out powers and agencies and emotions now dormant, the doctrine of predestination will have gloomy associations again connected with it. In its Calvinistic form and surroundings, it will, undoubtedly, for a long time remain in the Westminster Confession, reposing very quietly there, its profound rest being seldom broken even by its professed friends. In new form, more congenial to the thought of our times, and animated by the Christ-like spirit of love, hope and faith, which always sees in the infinite Sovereign, Arbiter of all destinies, the loving Father, it can render noble service to the thought and the life of humanity.

WILLIAM LLOYD GARRISON.

Mr. Gannett, at his church services in memory of Wm. Lloyd Garrison (at St. Paul, June 1), was so fortunate as to have in his audience Mr. Garrison's old fellow-laborer, Elizur Wright. After Mr. Gannett's address, Mr. Wright gave his words of remembrance, from the report of which in the St. Paul *Globe*, we make the following extracts:

Fifty years ago, it is no exaggeration to say, this nation, in church and state, from President to bootblack—I mean the white bootblack—was thoroughly pro-slavery. In the Sodom there might have been a Lot or two here and there—some profound thinker—who wished justice to be done though the heavens should fall, but he was despondent. It seemed as though nearly the whole business of the press, the pulpit, and the theological seminary, was to reconcile the people to the permanent degradation and slavery of the negro race. The church had its negro pew, and caste was as strictly enforced between the African and European complexions as it ever was between Pariah and Brahmin. Biblical scholars justified the slavery of Ham's descendants from the Bible. And what was worst of all, the humanity and philanthropy which could not otherwise be disposed of, was ingeniously seduced into an African Colonization Society, whereby all slaves who had grown seditious and troublesome to their masters could be replanted on the pestiferous African coast. That this wretched and seemingly transparent humbug could have deluded anybody must now almost pass belief; but I must with shame confess the fact that I for one was deluded by it. And that fact would put me in doubt of my own sanity at the time, if I did not know that high statesmen, presidents of colleges, able editors, and that most undoubted of firm philanthropists, Gerrit Smith, shared the same delusion. Bible and missionary societies fellowshipped that mean and scurvy device of the kidnapper in their holy work. It was spoken of as the most glorious of Christian enterprises, had a monthly magazine devoted to itself, and taxed about every pulpit in the land for an annual sermon in its favor.

It was early in 1832, I think, that Mr. Garrison struck the greatest blow of his life—or any man's life—by publishing in a thick pamphlet, with all the emphasis that a printer knows how to give with types, his "Thoughts on Colonization." His *Liberator* editorials and this tremendous pamphlet at once struck the thinking minds of the country with wonderment and awe. Old politicians of both parties bit their lips, if they did not gnash their teeth, and in the absence of any other means of defense, invoked the mob. It was in vain. The fire was kindled. When such men as the Tappans, Abram Stewart, Gerrit Smith, Gen. Fessenden, Theodore D. Weld, N. P. Rogers, President Storrs, Beriah Green, William Goodell, Joshua Leavitt, Amos A. Phelps, dropped the Colonization Society, a moral victory was certain. Hundreds and thousands of men, who might never agree with Mr. Garrison in their mode of action in behalf of the slave, were thoroughly aroused to act, each in his own way, and they never ceased and never will cease to honor and revere the man whose brave words dispelled their day-dreams.

My own acquaintance with Mr. Garrison began personally in the spring of 1833 in Boston, when I was casually present at the May anniversaries, when the New England Anti-Slavery Society was exceedingly small. I had already become well acquainted with his *Liberator* and "Thoughts on Colonization." For a man of definite and earnest convictions, he had in his personal intercourse with those who differed from him the most perfect command of temper I ever saw. You would not think it possible that he could either hate or be hated. Possibly he may have inspired some fanaticism in others. He had not a particle of it himself. His faults, if he had any, grew out of his perfect identification of himself with his cause. Those nearest to him understood this, and gave him credit for utter self-sacrifice, while those at a greater distance thought him egotistic. He had the courage of his convictions, and spared neither friend nor foe when he thought fidelity to them was at stake. Otherwise he could not have been the man for such a time. He may have been, and doubtless often was, mistaken as to methods, and misjudged the motives of others. Such a man without such a cause would have been a failure. With it he was necessarily successful and victorious, as it seems no other sort of man could have been. I knew him long and intimately, both as a man and a writer, both in agreement and disagreement, and I feel bound to say I never knew a man more thoroughly conscientious. And, as I believe, no social revolution for the better ever took place among mankind unless such an individual, impossible of suppressing his own sense of right in deference to others, was at the bottom of it. The lesson of his life to me is, to beware of condemning any man who acts on his own private judgment against a great popular wrong. Men are roused to battle against old iniquities, not by the music of flutes and soft melodies, but by the notes of the trumpet. If I ever hear such a note, I will either show that the world is all right as it is, or fall into line.

I have said that Mr. Garrison's religious faith was that of the Calvinistic theology. It was of the Hopkinsian type, in which the test of conversion was that a man should be willing to be damned for the glory of God. But Dr. Hopkins was an abolitionist who regarded slavery as a sin *per se*, and several other men of his faith, as, for example, the veteran William Goodell, who died editor of the *Principia*, were among the earliest abolitionists and supporters of Garrison. Mr. Garrison's movement was a purely religious one, and con-

tinued so until the slaveholders rebelled. His personal religious faith never failed or changed within my knowledge, but it was tempered with an unfailing charity for the want of such faith in others. He worked cordially with Unitarians, infidels, or even atheists. But his co-religionists of the Calvinistic or orthodox faiths were far from welcoming the anti-slavery movement as religious. They seemed the more bitter toward it on that account, and to think that if justice to the negro should be preached in the churches, the religious heavens would certainly fall. So the churches were generally against all discussion of slavery from 1833 onward for many years, in spite of the fact that the leading abolitionists, such as Garrison, Goodell, the Tappans, William Jay, William Green, Gerrit Smith, Theodore D. Weld, Joshua Leavitt, La Roy Sunderland, Orange Scott, Charles B. Storrs, Beriah Green, Orson S. Murray, Oliver Johnson, Simeon S. Jocelyn, James G. Birney, Father Thurston, and John Brown, were church members and religious men of the most pronounced character. A minister almost certainly, in these years, lost caste and pulpit, if he even prayed for the slave. Many ministers thus thrust out of the pulpit became anti-slavery lecturers, under the auspices of the anti-slavery societies, lecturing in public halls or in the open air, as the mobs permitted. They were almost all very religious as well as orthodox men.

But what is most worthy of remark is, that the attitude of the churches in relation to Mr. Garrison's movement set many of them thinking whether the dogmas at the foundation of such a Christianity could possibly be true. It was easy enough, by culling texts, to get warrant for immediate abolition out of the Bible, but it was not easy to confute Moses Stuart's argument in favor of slavery out of the same book, accepting the dogma that all scripture was given by the inspiration of God. Still more difficult was it to meet the "pastoral letter" of the Massachusetts clergy, which shut Sarah and Angelina Grimke out of the churches, and retain any respect for Paul's teaching on the sphere of woman in the church. So a very large part of the abolitionists of that period came to the conclusion that if slaveholding and the gagging of such women as Lucretia Mott, Lydia Maria Child, and "Carolina's high-souled daughters," were authorized by the Bible, so much the worse for the Bible. They became doubters, unbelievers, "infidels."

The whole bottom fell out of their dogmatic theology, and nothing was left but humanity. I could easily name a hundred such men. In despair of any help from the church, they organized a political party in 1840. It grew from 7,000 in that year to 70,000 in 1844, under the name of Liberty, and 400,000 under the name of Free Soil, in 1848. And as Republican, it elected its President in 1860. It is plain enough that Mr. Garrison was at the bottom of all this. A Hopkinsian Calvinist started a movement in 1830 which resulted in a free-thinking President of the United States in 1860, who, with one stroke of his pen, put an end to the slavery of muscle. It remains to abolish the slavery of mind, which, as it now stands, involves substantially the chattelism of woman, an injustice both in church and State, which postpones to another world, of which we can know little or nothing, a great part of the happiness which ought to exist in this. William Lloyd Garrison, showing us how to do it, has left us a great deal of work to do.

HOW TO READ THE BIBLE.

It may seem strange to say so, but it is probable, that the time has but just come when we *can* apply the *historical method* of interpretation to the Bible fearlessly and thoroughly. We do not wonder that those who found in that book the ground of all their hopes and fears, the entire sum of their faith, turned and twisted the letter to let in air and light here and there, to relieve the growing reason of the terrible strain of imprisonment and hunger. Far enough be it from us to blame them or impugn their motives, however dogmatic or fanciful their conclusions. In the end, however, I think it will be found that the orthodox was more correct in his exegesis than the rationalist. Rationalism in interpretation is equally offensive to him who is bound by the traditions and to him who is free from them. It is, indeed, a necessary stage in the transition. But he who is really free sees in it weakness and evasion. It is a position illogical, inaccurate, and untenable. It is an attempt to win by ingenuity, and casts suspicion upon the whole of an author's work. It looks like Jesuitism rather than scholorship. It is travesty rather than interpretation. It forced from Dr. Bushnell, years ago, this declaration: "The charlatanism of interpretation—it is really one of the saddest chapters of Christian history."

The truth is, we do not know how much we allegorize and rationalize until we study our own mental processes and habits. We have made great advances. We do not with Cocceius find Christ on every page of the Old Testament, or say with Augustine that everything which comes to pass was foretold in the Scriptures. We do not think with Epiphanius that they contain a complete system of mineralogy, or hold with Swedenborg that when a writer says one thing, it is clearly demonstrated that he means something else. We do not with Strauss or Cox treat every miracle or myth as an unhealthy excrescence, as "a disease of language." Yet the fragments of these and similar sytems, and the tendency to adopt them, remain.

The allegorical or dogmatic method of interpretation makes of the Bible a nose of wax, or a gum-elastic face, which pulled into many shapes, produces an infinite variety of expressions, tragic or grotesque, wise, solemn, or comic, according to the fancy of the manipulator. The typical method puts into Scripture meanings which it *came to have* as thought was more highly developed. The etymological and mythological method, equally inimical to the text as it stands, gropes its way back into a past virtually unrepresented and forgotten in the work to be considered; puts into words meanings which they *once had*, but have lost. All equally violate our rule. To him who is reading the Bible for its true sense, it is not a question what the "day" of creation meant before that division of time existed, nor what it will mean when that distinction ceases to exist. It is not a question what "Samson" or "devil" meant before any such personalities were believed in, nor what they mean to us who have ceased to believe in them; but what did these words signify when the writers used them, when the Scriptures were collected, when the Bible found its first readers?

All these researches to which allusion has been made have their place; their authors have won immortal distinction. Most of them began in attempts to save the Bible—not to overthrow it. And no man's spirit of speculation and inquiry is to be abridged. But the *origin* of a word and the *meaning* of a word are two different things—and so of whole narratives. And to read the Bible for what is best in it, to get at its true spirit and power, we are to come to it with a natural unscholastic interest, as the child comes to his Grimm's story,

to the fables of Æsop, or the Pilgrim's Progress. We must learn to read it without *protesting*, as we read Homer or Herodotus or Montaigne. For, so long as this friction of the intellect with the narrative goes on, it bites and kills all sentiment, both the flower and fruit of religious emotion. I close with a remark of old Fuller: "Thus it is with God, that they who will not feed on the plain meat of His Word, should be choked with the bones thereof" J. C. LEARNED.

IOWA UNITARIAN CONFERENCE.

DEAR UNITY:—After all your lengthy reports of the *large* bodies, can you find room for a short one of the Iowa Unitarian Association? It is only two years old, not yet out of its cradle, and this cradle is very small, formed of the protecting arms of but *two* established churches. And yet it gives promise of lusty life and of unusual daring. Its infant hands have already flung to the breeze our glorious tri-color —Freedom, Fellowship and Character in Religion, in at least twenty-four different places, through its missionary, during its two years work; and as many more through our Great Hearts, Messrs. Hunting and Clute. We hope it will be kept afloat at several of these points: we intend it shall never flap idly from the heights of our capital city. We numbered fifteen delegates, all told, including "the *whole Nebraska Conference*," which came in a body, in the person of our warm-hearted brother Copeland, to help us make up in earnestness and lofty purpose what we lacked in size. We met in Unitarian Hall, worthy its name; full of sunshine and flowers and glowing faces. We had a grand opening sermon from Rev. J. Vila Blake, of Quincy, Ill., in which he lifted us up to the divine heights of the *Fellowship* of the future. In the absence of our President, our good brother Clute gave us an earnest, practical opening address, setting before us most clearly the breadth of the field we have undertaken to cultivate, the importance of making permanent the work in Des Moines, of a wider diffusion of our literature, and of perfecting ways and means for a larger hearing, exhorting us to never falter till the pure standard of a rational religion was securely planted in every city of this fair, young State. To forward this end he recommended that immediate steps be taken for a more permanent organization. Accordingly, Rev. J. P. Davis, Rev. S. H. Taft, and Mr. Nottingham, of Des Moines, were made a committee on incorporation; Messrs. Clute, Hunting, and Mrs. C. T. Cole, were made committee on resolutions; Rev. Hunting, Rev. John Andrew, and Mrs. M. J. Emsley, were made committee on reports; and Messrs. Jones, Copeland, and Blake, committee on communications from the A. U. A.

Stirring reports followed from Secretary and Missionary, by which it appeared that the gross receipts of the Association for the year ending June 1, 1879, were $1,868; that $500 of this had been raised by the Association itself. Of this, Keokuk had raised $162; the little Hamilton Society opposite Keokuk had sent in $8; Davenport, $150; Mt. Pleasant, $105; and Fairfield, $20. The balance had come from scattered friends. Our Missionary had traveled 5,562 miles, preached 103 times at twelve different points. His net income had been $1,156 47.

We had a noble Missionary sermon Wednesday evening, warm from the glowing heart of the Western Secretary. There were two delinquents on our programme, but we had rich, suggestive papers from Messrs. Hunting, Copeland, Ragan, and Mrs. Effinger, and with the earnest, practical discussions, which we needed more than essays, and the stalwart resolutions we passed, which, with some parts of the reports we propose to scatter broad-cast over the field, we filled up all the gaps and felt no lack.

Among the rarely excellent papers presented, perhaps the most moving was that of Rev. D. H. Ragan, of Newton, in which he told us most feelingly of the glorious truths he had *not* lost by his change of belief, and of the immeasurable gain which had come to him. We secured, through our committee, a charter under the laws of Iowa, and are henceforth an incorporation, with a new name, "the Iowa Association of Unitarian and other Independent Churches," and as such send greetings to all sister organizations in the west. We elected officers as follows: President, Rev. O. Clute, Iowa City; Vice President, Hon. B. F. Gwe, Des Moines; Secretary, Mrs. C. T. Cole, Mt. Pleasant; Treasurer, Rev. W. R. Cole, Mt. Pleasant; and a Board of Six Trustees consisting of the President and Vice-President, elected for three years, W. R. Cole and C. P. Birge, of Keokuk, for two years, and Rev. S. S. Hunting, of Davenport; and Mrs. C. A. Ingram, of Algona, for one year.

We passed resolutions and resolutions, and can no longer be accused of affiliating with the "pale negations" so often attributed to liberal Christianity. Among them was the following:

Resolved, That we will raise five hundred dollars for missionary work in this State, united with what our missionary raises, to be used under the direction of the executive committee; and that we will go to work, keep to work, and never cease to work, until our work is done.

We dispensed with a platform meeting, greatly to our advantage, and closed with a most delightful social reunion at the residence of Ex-Gov. B. F. Gwe. C. T. C.

THE WOMEN'S MEETING AT CINCINNATI.

CHICAGO, June 11th.

TO THE EDITOR OF UNITY:—The blame of thus claiming a little more of your space for Conference words must be laid upon the Secretary, who has commissioned the writer to give a somewhat fuller account of the Women's meeting and the work there inaugurated than we have yet had. Mr. Jones was generous enough to say that "upon the women of this Conference, quite as much if not more than the men, depends the future prosperity of our Western work." Mr. Gannett repeats this, and adds, "We don't believe it; but he said it;" but we fancy this was said more in fun than malice. Anyway, we know of no one better worth convincing than the preacher of St. Paul.

The women's meeting took place Thursday morning, Mrs. Jones, of Janesville, presiding, and Mrs. Hosea, of Cincinnati, acting as Secretary. Mrs. Woolley, acting as representative of the Chicago Liberal Union, stated the object of the meeting, which was to secure the co-operation of the women of the Conference in a work already started by the Union, viz.: the support of the Western Headquarters. An appeal was made that the women raise five hundred dollars, and the subscription list was started with pledges of one hundred and twenty-five dollars from Chicago, and ten dollars from Janesville. No other society pledges were received, but nearly all present subscribed to the dollar fund, it having been suggested that a part of the money might be raised by individual subscriptions of one dollar. A number of State Secretaries

were appointed, it being the intention to have one in each State, who shall take charge of the work of raising funds. A list of these Secretaries will be published in UNITY as soon as completed. Mr. Jones, who was present at the meeting, gave an account of the work already accomplished by aid of the Headquarters, and the importance of keeping our little room open. Mrs. Jones gave a brief sketch of the missionary work of the West, showing how it had grown from the smallest beginnings to its present dimensions. Our meeting was quite informal, and, as our object was "business," we spent as little time in talking as possible, and made haste to gather up the dollars. Just as we were in this most interesting part of the programme, Mr. Wendte came suddenly in upon us, and insisted that we should go up stairs. It was in vain for us to protest, and say that we were just where we did not want to leave off. We must go up stairs—they could not get along without us! That was flattering, surely—so we broke up in the most graceful disorder, and trooped into the room above; but we never found out what they wanted us for, unless it was to fill the empty seats. DELEGATE.

CHICAGO NOTES.

The drama is an abomination in the sight of the church, except when non-professionals tread the boards. "The Grand Church Choir Company" is the name of the latest combination at Haverly's, which is regaling itself and the public with the stolen delights of Pinafore.

Our missionary secretary flits in and out among us very often, but it is seldom that we can keep him long enough for a sermon. Two weeks ago, he occupied Mr. Collyer's pulpit in the morning, and in the afternoon said a word of cheer to the disconsolate folk of the Third church. The text is forgotten, but the first words of the sermon will do as well: "Deep in my creed I write this article, 'I believe in to-morrow.'" This grand to-morrow is surely coming, for the poets have sung of it, history has prepared the way for it, and to-day would be incomplete and a failure without it. It was a glowing prediction, which the preacher will do his part toward fulfilling.

During the late Judicial election, some very refreshing examples were offered us of the purity of the press. That immaculate sheet, the *Times*, whose editor is a well-known spiritualist, and whose entire corps of writers is largely besprinkled with free-thinkers, came out in a number of appeals to a virtuous people not to vote for such an infidel and destroyer of religion as Judge Booth, a man whose ability is without question and whose probity is above suspicion, but who long ago unwittingly damaged all his future political prospects by reading an essay before the Philosophical Society on the Resurrection, which he proved to be not an exact historical fact. Contemptible as was the course of our great newspaper, it was not without its effect. The pious ones were suddenly reminded of their duty. "I shall not vote for a man who does n't believe in Jesus," one of them was overheard to say at the polls.

The numerous reports of the last few days of Rev. Robert Collyer's acceptance of a call to the Church of the Messiah of New York, were confirmed yesterday morning when Mr. Collyer formally resigned his pastorate over Unity. The reasons assigned for this step are sickness in his family and the possible benefits to be derived by a change of climate, but principally the necessity long earnestly felt on his part of a new field where his thought may be received with a fresher interest, and where the demands upon his time will not be so great as in Chicago, and will leave him more freedom for pulpit work. Mr. Collyer closed with most tender and touching allusions to his work of the past twenty years in Unity. He did not expect the new friends would be like the old, or that he should ever be so "sweetly rooted" anywhere as he had been here. Yet he could not but feel that the time had come when a change was demanded, both in the interests of his own work and of the church. It is needless to say how unreconciled Mr. Collyer's people are to this separation, or that their loss is one which the entire community will sympathize with and "feel to be its own."

Miss Ellen A. Martin, one of the rising young lawyers of our city, recently read a paper before the Social Science Association on "The Importance of the Study of Political Science to Women." The aim of the writer was to show that most of the reforms and philanthropies in which women are prominently engaged, have some vital connection with the underlying principles of our government, and that it will be impossible for women to accomplish any permanent results in this direction until they have first mastered the laws of political economy, and learned to work in accordance with natural order and progress The questions of temperance, labor, contagious diseases, etc., were reviewed, and the necessity of applying to their solution more reasonable methods than have hitherto prevailed clearly demonstrated. The final words to and about women deserve wide circulation: "A very considerable part of their [women's] efforts are utterly futile, and why? Because they take no pains to master the problems with which the world is contending. The world sees that they know very little of the practical difficulties of those things about which they talk, and passes them by. Intellectual strength and broad understanding will do more to make women a power for good than anything else." C. P. W.

June 16.

LITERARY.

The July *Atlantic* comes with the following rich table of contents: Massy Sprague's Daughter; Glamour, by Wm. O. Bates; Public Balls in New York; The People for whom Shakespeare Wrote, by Charles Dudley Warner; Recent Modifications in Sanitary Drainage, by George E. Waring, Jr; Juno Ludovisi, by Hjalmar Hjorth Boyeson; Irene the Missionary; The Morning Hills, by Maurice Thompson; Our Commerce with Cuba, Porto Rico, and Mexico, by C. C. Andrews; The Children Out-of-Doors, by John James Piatt; A Fossil from the Tertiary, by Edward E. Hale; Avalanches, by H. H., and English Skies, by Richard Grant White; besides the "Contributors' Club" and the review of Recent Literature. The August number is to contain an article on "Preaching," by the writer of "Certain Dangerous Tendencies in American Life," and a study of the "Negro Exodus."

The *Unitarian Review* for May, has articles on "Christianity's Twofold Symbol," by Pitt Dillingham; "The Value of the Study of Hebrew for a Minister," by Edward J. Young; "The Roman Fate and the Modern Peril," by D. M. Wilson; and "William B. O. Peabody," by A. D. Mayo. Martha P. Lowe writes on "Things at Home and Abroad;" there are correspondence and the usual "Review of Current Literature." The editor in his "Note Book"

deplores the growing abuse of Sunday in "Country Parishes." "Sunday gets to be looked upon as a day of idleness even more than a day of rest." "Sunday is with many, in the favored classes, a day, as Mr. Emerson says, to 'burn tobacco,' to fall into lazy, self-indulgent habits, to give the highest thoughts and highest subjects the go-by, to sink into a lower plane intellectually and morally."

To his five lectures on the Old Testament, Rev. N. M. Mann, of Rochester, has added three more on the New Testament, and the whole are put into one volume of over two hundred pages. The New Testament lectures mainly follow Baur and the Tubingen school of interpreters. They are emphatic in statement, clear in thought, and strongly opposed to the common views. Our own studies have led us to substantially the same conclusions. The views presented are an application to the New Testament of the same methods Kuenen applies to the Old. The miraculous and supernatural are entirely rejected, and the books regarded as the literary results of the controversy over the admission of the Gentiles into the church. Mr. Mann makes a very good statement of opinions entertained by some of the ablest students of the New Testament, and opinions that are worthy of the most careful attention. That they are substantially true we believe the world will one day find out. Copies can be had by addressing Rev. N. M. Mann, Rochester, N. Y., for 75 cents, bound; in paper for 50 cents, and for $4 a dozen. G.W.C.

Prof. James K. Hosmer's "Short History of German Literature" (St. Louis, G. I. Jones & Co., 1879), is a very interesting book. It is less a history than a series of graphic sketches. Much of the history of the different periods is introduced, showing the causes of the different literary developments. Also, not a little of anecdote and personal observation appears. This is not a close, concise statement of facts, but rather a pleasant, easy talk about the great German writers in the department of *belles lettres*. For this reason all the more will it be acceptable to the general reader, who will find it quite entertaining as well as instructive. Everything of the text-book sort has been left out, and it seems to have been especially prepared for the general reader, It will do an admirable service of introducing its readers pleasantly, and in quite a chatting mood, to the great writers in the German tongue. Its opinions are probably just, and its selections of names and allotment of space, according to importance, eminently correct. Whoever reads it will more eagerly appreciate the great geniuses who have appeared among the German people, and have a truer insight into the history of that nation. G. W. C.

Ella A. Giles has writtena as companion to her "Bachelor Ben," a new story, "Maiden Rachel," just published by Jansen, McClurg & Co., Chicago, and David Atwood, Madison. "Bachelor Ben" long since reached a second edition and a wide reputation, but this merits a wider one. The plot is simple, the characters few, but the story is interesting, the delineations lifelike, the conversations bright, and the spirit of the whole work is very fine and noble. "Maiden Rachel" cannot fail to do a good work, in teaching the lesson that the happiness and success of woman's life need not be dependent on marriage. Not that the book underrates married life. To the blunt proposal, "I have come to the conclusion that you would make me a good wife," Angie uncoquettishly answers, "So have I," and their mutual conclusion proves to have been right. But Rachel lives as happily, and on a higher plane. She says: "I have not realized my ideal. It may be that I have idealized the real." In the large and happy life which she leads, we wish that all disappointed maidens and expectant girls might make her acquaintance. The book touches some other social questions, and, through Mrs. Rogan, that of crime and prisons. The author treats these questions broadly, and yet with true womanly tenderness. She says: "Punishments do not respect causes nor contemplate effects. They are only retaliative and strike back. But women bring sentiment as well as reason to bear upon these questions of poverty, vice and crime; and surely, in the work of punishment and reformation, there is need not only of the shrewdest intelligence, but of the softest pity. If women will but add knowledge to their sympathy, they can demonstrate that sentiment *and* science should build hospitals and schools where jails abound, and abolish crime by abolishing the ignorance and oppression that breed it."

The *Atlantic* for June, has the following contents: "Study of a New England Factory Town;" "Art in Engraving on Wood," by W. J. Linton; "Rhymes in Many Moods;" "Physical Future of the American People," by George M. Beard; "The People for whom Shakespeare Wrote," by Charles Dudley Warner; "Buying a Horse," by W. D. Howells; "Recent American Novels;" "Irene, the Missionary;" "Dobson's Proverbs in Porcelain," by T. B. Aldrich; "The Two New York Exhibitions;" "A Sunday on the Thames," by Richard Grant White;" "Miss Martin," by Annie Porter; "The Contributors' Club;" and "Recent Literature." The first article is by the author of "Certain Dangerous Tendencies in American Life," and is a very careful study of factory life, full of information, and revealing in many respects a higher standard of intelligence, taste and morals among the laborers than is generally supposed. Another good article bearing somewhat on social questions, is Dr. Beard's. He traces the nervous quality of Americans largely to our "dry atmosphere and extremes of temperature combined with the needs of a new country and a pioneer life." But he thinks we are improving under growing wealth and better habits. "During the last two decades, the well-to-do classes of America have been visibly growing stronger, fuller, healthier. We weigh more than our fathers; the women in all our great centres of population are yearly becoming more plump and more beautiful; and in the leading brain-working occupations our men also are acquiring robustness, amplitude, quantity of being. On all sides there is a visible reversion to the better physical appearance of our English and German ancestors." "The America of the future, as the America of the present, must be a nation where riches and culture are restricted to the few,—to a body, however, the *personnel* of which is constantly changing. But although the distance between the extremes of society will still be great, perhaps even greater than in the past, the poor will have comforts and luxuries which now they cannot even picture, and correspondingly their health and comeliness should improve."

PERSONAL.

Rev. C. W. Wendte, of Cincinnati, sails in the Bothnia from New York, June 25th, for a brief trip to Europe, in quest of rest and strength. He will visit London and Paris *en route*, spending his time principally in Switzerland, and returning *via* the Rhine.

The Iowa City *Press* announces that "Rev. O. Clute will preach in the grove at the River Junction church, near Mr. Henry Walker's, on Sunday, July 6th, at 10½ a. m. and at 2½ p. m.

G. E. Gordon sailed for England June 4th, being unexpectedly called there by the sickness of his father. He expects to be absent two or three months, and, after his hard and excellent work in Milwaukee, well deserves the vacation.

The Omaha *Evening News* prints a recent sermon of W. E. Copeland on Unitarianism. He says Unitarians "are the Protestants of the nineteenth century, protesting against the superstitions with which the religion of Jesus has been overladen." "Unitarians proclaim the Gospel of Liberty, and as a part of that Gospel, emphasize the grand, eternal ideas of The Fatherhood of God, the Brotherhood of Man, the divinity of human nature, the eternity of good, the Reign of Law under which each cause produces its appropriate result, the eternal progress of the soul, and the paramount importance of character as the true test of Fellowship.

The London *Times*, in an editorial eulogy on Wm. Lloyd Garrison, says: "When he took up the cause of emancipation, the first feeling of the mass of his countrymen was simple astonishment at the eccentric folly of the movement. The founders of American independence had proclaimed liberty as the inherent right of humanity. They had seen no inconsistency in retiring comfortably from signing its charter to plantations stocked with negro bondsmen. An incongruity which had not offended Washington and Jefferson need not have revolted a New England shoemaker and rail-splitter. Mr. Garrison and his few companions had to teach a new language, and almost invent an alphabet. At length they made their purpose understood, and the mood of their opponents changed from surprise to fury."

The New York *Tribune* has the following: "The name of Robert Collyer has been so long associated with the city of Chicago that it is a little difficult to realize that this famous preacher has been practically naturalized as a New-Yorker. But such is the fact. Mr. Collyer has promised to accept a call from the Church of the Messiah, if it should be given, and last night the call was formally made and the salary was provisionally fixed. To a less able man this termination of the ties and associations of twenty years, and the beginning anew in middle life, might prove a serious ordeal. But if Mr. Collyer suffers at all by the change, it will be only because his great reputation may cause greater expectations to be raised than even a preacher of his eloquence can satisfy. He is probably, however, one of the last men in the American pulpit of whom such a fear need be entertained."

The Bloomington *Leader* prints a sermon of J. S. Thomson on "The Bible and Ingersoll." Mr. Thomson weighs the Bible by its good things rather than its "mistakes," and finds plenty there fully up to Mr. Ingersoll's standard. Here is a sample: "Mr. Ingersoll justly condemns the fearful persecutions of the past; but Christianity is not responsible for them, neither is the Bible. The founder of our religion taught his followers to treat all men with charity and a wise consideration. When his disciples one day desired him to call down fire from heaven to destroy those who did not go with them, he rebuked them, saying that his mission was to save men's lives, not to destroy them. If that lesson had been truly learned, no accounts of horrible persecutions would have disgraced the pages of Christian history. Indeed, Christianity has given Mr. Ingersoll liberty to oppose it, and Christian laws guard his life and property; and he cannot point out any agreement between persecution and the Golden Rule."

Silas Farrington, in a letter to the *Christian Register*, writes: "Expectation is a bit on tiptoe as the time rolls on toward the vacation return of that 'tiptop' man whom Manchester spared to save the unorthodox of Chicago. 'Brooke Herford is coming over this summer,' is very likely to follow the other glad tidings that 'It is something like spring to-day.' We have an impression that no Unitarian minister spoke more directly to the common-sense, or won a larger popular approbation among the sinners in this vicinity, than the successor of Dr. Laird Collier at Chicago. Had he only been a ritualist, and added candles to his other accomplishments, we are quite sure that Manchester would never have allowed his glory to depart from her. Dr. Collier is doing wonders at Bradford, a 'no mean city' of Yorkshire. Indeed, the success of 'our American brethren'—your correspondent emphatically excepted—is a remarkable phenomenon. No sooner did Dr. Collier go to Leicester than the lean congregation was fleshed again, and plump as never before. So at Bradford. From a little more than double a baker's dozen of lukewarm worshipers of Unitarianism, there has arisen a zeal and an increase without precedent. We don't think it merely Unitarianism that these multitudes feed upon now, but something that does stir the feelings and quicken the life."

J. Ll. Jones gave the address on Decoration Day, at Monroe, Wis., and spoke for *unity*. "Let these mounds that tenderly shield the mouldering dust of Republican and Democrat alike; let these colors waving above us, the honor of which has been maintained by battalions keeping step to one music, lying in the same trenches, sharing the same blanket, eating from the same dish, though voting different tickets and answering to varying party names, teach us how much grander and nobler it is to belong to a country than it is to belong to a party. * * But more than a Service of Patriotism I recognize in this occasion—a Service of Humanity. Under these flowers nationalities and races blend in one common brotherhood. The eagle is too provincial an emblem to represent the enthusiasm this day commemorates. Along, side of it must be elevated the flags of all nations—spread them over this stand, and then they present a canopy too small to symbolize this fraternity of graves. This service of flowers gradually has broadened our sympathies until we now stand ready to acknowledge the obligations we are under to the heroism of all peoples, of whatever color. No flag has a corner on courage, no nation holds monopoly on bravery. We are here to recognize the valor which human nature is capable of. * * The communion of flowers has broadened until, first timidly, then confidently, at last heartily, garlands were flung by loyal hands upon the neglected graves of their deluded foes—not in recognition of their treason, but in honor of the sad sincerity with which many of them fought, pledging their honesty by their lives. And to-day may this service of flowers invite us to no close communion table of a peculiar soldiery, but rather the broad table around which the valorous of all times and ages gather, the long table, at which all the honest children of God who have sealed their honesty with their heroic deaths may sit."

SCRIPTURES, OLD AND NEW.

COMPILED BY F. L. H.

DUTY.

This commandment which I command thee this day, is not hidden from thee, neither is it far off. It is not in the heavens, that thou shouldst say, Who will go up for us to the heavens, and bring it to us, that we may hear it and do it: Nor is it beyond the sea, that thou shouldst say, Who will go over the sea for us and bring it to us, that we may hear it and do it: But the word is very nigh to thee, in thy mouth and in thy heart, that thou mayest do it. —*Deuteronomy.*

Keep thy heart with all diligence; for out of it are the issues of life. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be steadfast. Turn not to the right hand nor to the left. Remove thy foot from evil. —*Hebrew Proverbs.*

The true primeval law is eternal, immutable, and universal. It calls to duty by its commandments, and turns us away from wrong-doing by its prohibitions. —*Cicero,* (106—43 *B. C.*)

Let it make no difference to thee, whether thou art ill-spoken of or praised, if thou art doing thy duty.—*Marcus Aurelius,* (121—180 *A. C.*)

Duties are universally measured by relations. If you accustom yourself to contemplate the relations of neighbor, citizen, commander, you can deduce from each the corresponding duties.
—*Epictetus,* (*about* 100 *A. C.*)

The path of duty is near, yet men seek it afar off. The way is wide, it is not hard to find. Go home and seek it, and you will not lack teachers. —*Mencius,* (*Chinese, d.* 312 *B. C.*)

A wise man must faithfully discharge all his moral duties, even though he does not constantly perform the ceremonies of religion.—*Manu,* (*Hindu,* 1200 *B. C.—though the "Code" bearing his name, was collected in present form about 4th century B. C.*)

Though there were no heaven, nor any God to rule the world, virtue would be none the less the binding law of life. It is man's privilege to know the right and follow it.
—*Ramayana,* (*Hindu. Date uncertain; as early as our era.*)

It is an awful moment when the soul begins to find that the props on which it has blindly rested so long, are many of them rotten, and begins to suspect them all; when it begins to feel the nothingness of many of the traditionary opinions which have been received with implicit confidence, and in that horrible insecurity begins also to doubt whether there be anything to believe at all. * * I know but one way in which a man may come forth from his agony scathless; it is by holding fast to those things which are certain still,—the grand simple landmarks of morality. In the darkest hour through which a human soul can pass, whatever else is doubtful, this at least is certain. If there be no God, and no future state, yet even then it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than to be a coward. Blessed beyond all earthly blessedness is the man who, in the tempestuous darkness of the soul, has dared to hold fast to these venerable landmarks. Thrice blessed is he who has clung obstinately to moral good. Thrice blessed, because *his* night shall pass into clear, bright day. —*F. W. Robertson,* (1816—1853.)

Let him who gropes painfully in darkness or in uncertain light, and prays vehemently that the dawn may ripen into day, lay this precept well to heart: "*Do the duty which lies nearest to thee,*" which thou knowest to be a duty! The second duty will already have become clearer.
—*Carlyle.*

Let this day's performance of the meanest duty be thy religion.
—*Margaret Fuller,* (1810—1850.)

It is an impressive truth that sometimes in the very lowest forms of duty there is the sublimest ascent of self-sacrifice.
—*De Quincey,* (1786—1859.)

In every sphere of life, "the post of honor is the post of duty."
—*E. H. Chapin,* (*b.* 1814.)

The idea of duty, that recognition of something to be lived for beyond the mere satisfaction of self, is to the moral life what the addition of a great central ganglion is to animal life. No man can begin to mold himself on a faith or an idea without rising to a higher order of experience: a principle of subordination, of self-mastery, has been introduced into his nature; he is no longer a mere bundle of impressions, desires, and impulses. —*George Eliot,* (*Marian Evans* (*Lewes*), *b.* 1820.)

Obedience is our universal duty and destiny; wherein whoso will not bend must break; too early and too thoroughly we cannot be trained to know that Would, in this world of ours, is as mere zero to Should, and for most part as the smallest of fractions even to Shall. —*Carlyle.*

I am not afraid of accident, as long as I am in my place. Life is hardly respectable,—is it?—if it has no generous, guaranteeing task, no duties, no affections, that constitute a necessity of existing. Every man's task is his life-preserver.

And so I think that the last lesson of life, the choral song which rises from all elements and all angels, is a voluntary obedience, a necessitated freedom. Man is made of the same atoms as the world is, he shares the same impressions, predispositions, and destiny. When his mind is illuminated, when his heart is kind, he throws himself joyfully into the sublime order, and does, with knowledge, what the stones do by structure.
—*Emerson.*

The greatest is he who is most true to the principle of duty. It matters nothing what the particular duties are, to which the individual is called, however minute and obscure they may be in their outward form. Greatness does not depend upon the extent of the sphere that is filled, but in the power of virtue in the soul. —*Channing,*(1780—1842).

Possessions vanish and opinions change,
And passions hold a fluctuating seat:
But, by the storms of circumstance unshaken
And subject neither to eclipse nor wane,
DUTY exists;—immutably survive,
For our support, the measures and the forms
Which an abstract intelligence supplies,
Whose kingdom is where time and space are not.
—*Wordsworth,* (1770—1850.)

I slept, and dreamed that life was beauty:
I woke, and found that life was duty.
Was, then, my dream a shadowy lie?
Toil on, sad heart, courageously;
And thou shalt find thy dream shall be
A noon-day light and truth to thee.—*Disciples' Hymn-book*

SERIES III. **SCHOOL LIFE.** LESSON 11.

BY MRS. F. B. AMES.

VACATION—NO. I.

"Tongues in trees, books in the running brooks, sermons in stones, and good in everything."

Preparation: What shall be done with these eight long summer weeks of vacation? A profitable vacation will not come of itself, but must be planned with forethought. What is the use of vacation? Rest and Recreation. But let us see,—is Rest, *"nothing to do?"* Is not a day when you tell your mother "There's nothing to do!" the hardest kind of day,—to both of you? and do such days oftenest come in school-time or in vacation?—Is Recreation, *dissipation?* "We haven't had a good time, after all,"—have you ever said that at the end of a holiday, though you have done just what you laid out to do? and are not many of you tired of the long vacation before it is over? Why is that? What is *"dissipation?"* Not even every grown-up person can manage a holiday! If school takes brains, vacation takes brains, too. We stop going to school, but is vacation a time to stop *growing?* Is that re-creating?—No: it usually rests and re-creates a tired head and body best to *use them still, but in new ways.* That the end of vacation may find us strong in body and cheerful in mind, let us say,—Not nothing to do, but something to do: Something that will give us variety and change: Something not foolish and frittering, but repaying,—re-creating.

Now set about your plans for the happy, profitable time. Make lists of things possible for you to do,—but don't expect to do all in your list: choose. Meantime, here are a few general hints that may help to suggest things. In the next lesson we will talk about the country.

Vacation possibilities: 1. Home *employments.* The larger number of school-children spend their vacation at home. This is no misfortune. It gives an opportunity for the best kind of education—training in doing things. "King" means "one who *can*," and the more you *can*, the more royal is your nature. Talk vacation plans over at home, and ask that certain duties be yours with hours of freedom for recreation. But do not try to shirk homely duties. Are you children the only ones who need vacation? How much labor goes to making a home? Can you do any share of it? The marketing, the putting in order of parlor, dining-room, sleeping-rooms, kitchen and garden! Boys and girls both should do their share.

2. *Making presents for the coming Christmas.*

3. *Drawing and sketching.* Make use of your school-lessons. Carry a little sketch-book and try your best with the out-door world.

4. *Reading.* Not stories alone. Read—aloud, if possible—at least one "Great Book" this vacation.

5. *Study.* It will be a great help to "bring up" any study in which you are backward by giving a little time to it every day.

6. *Walking parties* to the country; in the city.

7. *Clubs.* It will be good to join in little clubs of school or neighborhood and agree to share vacation employments and pleasures.

8. *Good times.* Keep it in mind, both at home and abroad, alone and with others, that a "good time" has to be a good time in two senses in order to be so in one. What does that mean?

SERIES III. **SCHOOL LIFE.** LESSON 12.

BY MRS. F. B. AMES.

VACATION—NO. II.

"He maketh me to lie down in green pastures; He leadeth me beside the still waters: He restoreth my soul."

Country opportunities. The woods and fields say "Come!" Shall we go through them as cows and sheep do, or as the blind must? Do you want to study the flowers, insects and stones? There are delightful helps to such studies. "The Fairy-Land of Science," by Miss Buckley; Miss Youman's "Books of Botany;" Damon's "Ocean Wonders;" Prof. Gray's "How Plants grow;" and many others.—If you cannot be *scientific*, you can be *observant.* Learn to know even the wayside weeds apart,—the burdock, mullein, the poison ivy from the Virginia creeper. Do not call every white flower a "daisy," and every blue one a "forget-me-not," nor every yellow one a "buttercup." Learn the trees,—the different oaks, maples and evergreens, the ash, walnut and beech. Save your observations in some form, either of collections or lists. One club of young people found it good to identify and name every tree of a grove near their home; another, a walking party, made a list of all the blooming plants on their route. Another collected and classified the rocks. Girls, especially, need to acquire the courage which comes from *knowing*—not to be afraid of every unusual plant, insect or animal. Most women suffer unnecessarily from fear of spiders, snakes, dogs, cows, and horses. Bodily courage helps moral courage. A brave boy or girl will be all the more likely to be truthful and honorable.

City opportunities. Do you live in the city and must you pass your vacation there? Here is a plan for making it a holiday-time. Consider it as you would a foreign city and take pains to visit its noted places: 1. *Historical places.* 2. *Works of art.* 3. *Manufactories,*—the iron-foundry, the machine-shop, the cotton-factory, the gas-house, the round-house, etc. Get permission to arrange visiting parties. 4. *Public buildings.* 5. *Wharves.* This will give you all the advantage of travel, especially if you will "read up" both before and after your excursions.—Do you know who is welcome in such places? Every well-mannered person *obeys rules.* Avoid disorderly crowds and Sunday excursions; do not go where "roughs" or "fast people" congregate; and try to include in your party some older person.

Vacation rights of others. You who go to summer resorts will meet invalids, old people, and tired people who are there for rest and quiet. Do not spoil their summer by selfish and thoughtless behavior. Have your noisy games and hilarity where they can give no annoyance. Do not drum on the piano, or make noise in the halls after others are gone to bed. "Consider" the little ones—do not tease and fret them. Avoid the Big "I," loud talking, and too much reference to yourself. Do not set up a clique, nor take offense if left out of others' plans. Here are some ways in which summer-visitors too often violate the rights of people living in the neighborhood: Intruding on private grounds; walking over grain fields or cultivated ground; breaking fences; leaving gates open; leaving filth and disorder in woods or fields after picnics; treating contempuously the native children and grown people of the place.

Vacation duties. To get and help others to get a restful and happy time, (1) Take some poor or tired or lonely child or grown person into your vacation plans. Think over your school-mates. (2) Carry into your places of resort some good games or books—at least *good manners;* and never carry Brag, Swagger, Selfishness and Show-off.

UNITY.

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DO YOU LIKE OUR NEW UNITY? The year-old missionary has changed its coat and put on larger shoes; for it is growing. And it craves a wider field to go about in, doing good. If it be welcome in your home, show it to your neighbor, and send it to your cousin. There is a woman on the next street, and a man down town, who would like to see it. Mail it to that old friend of yours in the village where the three churches make it lonely for a Liberal. Get up a club of ten in your town. Now is the time to subscribe and ask others to.

PROSPECTIVE.—The two series, each of twelve articles, begun in our last paper, will continue in successive numbers as follows:—

I. *Liberal Preachers of America out of the Pulpit.*

Poets.	*Essayists.*
Bryant.....*W. C. Gannett.*	Emerson *D. B. Frankenburger*
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II. *The Growth of Doctrine*, or *The Old-New Creed.*

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Predestination. *J. H. Heywood.*	Heaven & Hell. *S. C. Calthrop.*
Original Sin...*W. J. Potter.*	The Kingdom of God..*E. Elder.*

RECEIPTS.

Hereafter, all money received for subscriptions will be acknowledged in print, as below, instead of by private letter. Parties whose names do not appear are requested to notify us.

The following have been received from subscribers from June 1st to June 16th:

E. F. Webster	$1 50	Miss Tinnie McKay ...	50
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FRANCES L. ROBERTS, SUPERINTENDENT.

WESTERN UNITARIAN CONFERENCE.

BASIS OF FELLOWSHIP.

WHEREAS, We feel the great need of rallying the Libera mind of the West around one common centre; therefore,

Resolved, That the Western Unitarian Conference condition its fellowship on no dogmatic tests, but welcome all thereto who desire to work with it in advancing the Kingdom of God. (Adopted at Chicago, May 14, 1875.)

In reply to the appeal for prompt guarantee or payment of the sums assessed the several churches for conference work, on apportionment suggested for the current year, the following responses have been made:—

At a meeting of the Advisory Committee of the *Church of Messiah, Chicago*, which has charge of society matters, held May 23d, it was voted to accept the assessment of $200 made upon that Society by the Western Unitarian Conference, and to instruct the Treasurer to pay $100 of it immediately, and to apprise Treasurer Shippen that the remaining $100 will be paid in by October 1st.

Unity Church at St. Paul, Minn, assessed $50 on the 1879-'80 apportionment, pledges itself to send $100 by January 1, 1880.

Unity Church at Indianapolis, Ind., assessed $15 on the 1879-'80 apportionment, pledges itself to send the sum by October 1, 1879.

The Church of the Unity at Cleveland, Ohio, assessed $50 on the 1879-'80 apportionment, *raised the same on the first Sunday after the pastor's return from the Conference.*

TREASURER'S ACKNOWLEDGEMENTS:

June 9, 1878. From Congregational Society of Buffalo, N. Y., per Rev. G. W. Cutter: On deficit, 1878, $20; on apportionment, 1879, $50; total, $70.

JOSEPH SHIPPEN, Treasurer,
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